

The Brethren Evangelist

PUBLISHED WEEKLY AT
The Brethren Publishing House,
A. L. GARNER, Manager.
ASHLAND, OHIO.

J. W. BEER,
E. L. YODER,
J. D. McFADEN, } Editorial Writers.

Terms of Subscription.

One Copy one year, \$1.50
One Copy six months, .75
One Copy four months, .50

Send Money by Express, Postal Money Order, Draft, or Registered Letter, payable to the order of A. L. Garner. One and 2-cent stamps will be accepted for sums under one dollar only; we much prefer Postal Notes to stamps, but both are at the risk of the sender. Do not send cash in an unregistered letter.

YOUR CREDIT MARK.

Examine the date printed on your paper with your name, and when your time is out please renew. A change of the date is a sufficient receipt for subscriptions, and if the date is not changed in two weeks after payment is made, notify us of the error it is your credit mark. ADDRESS,

THE BRETHREN PUBLISHING HOUSE,
ASHLAND, Ashland Co., OHIO

ASHLAND COLLEGE SUBSCRIPTIONS can be sent to this office, and the proper credit will be given, and due acknowledgements made.

ASHLAND, Ohio, M'ch. 13, 1889.

Past and Present Methods.

The methods of religion are constantly changing, like the methods of business and other concerns connected with life. The ways of farmers a century ago are now entirely antiquated. Scarcely a method of the farmer of a century ago is practiced by the enterprising farmer now. The means of travel, of carrying produce, of keeping the home and doing the household labor have all changed, and the bunglesome ways have been supplanted with something better.

Religious methods are not exempt from the laws of change and improvements, and old methods of worship pass out of use and new ones come into use. The Mosaic service was an improvement on that which was before, and the service of worship in the spirit is an improvement on the Mosaic. In this perfection has been reached; but in the methods of carrying on good works there are constant and important changes. To attain the highest standard of success a church must grasp the new methods as they come into favor and utilize them. By this it is not meant that the frivolities of modern churches should be taken up and exalted in the church, but those lines of work which reach out and religiously besiege people where they are.

One of the modern methods of doing the Lord's work is to be found in the practices of the Salvation Army. They go out where the people are and tell them of Jesus.

Another modern method is the development of the Young Peoples' Christian Endeavor. At no future day, that organization will be a power of ponderous influences upon the morals of the nation.

Societies of charity, useful workers, gleaners, etc., etc., are formed in places, who do an amount of good which will only be fully known when the records of heaven are unlocked and laid out for inspection.

The church to live up to its privileges, must take hold of the new, virtuous methods of pressing the work of religion, or be kept in the idle past to waste its resources.

More of the boys motto is needed—PUSH.

Worship in the Spirit.

Worship must be in the spirit to be acceptable to the Father. The day of forms and ceremonies is past, as acceptable before

God, and the worshiper who would engage his recognition must approach him in a different manner, rather than demonstrations by the hand, the body or the tongue. That variety of worship was once look upon by the Father with some degree of respect, but now man is upon a higher plane in religious knowledge and the Father will honor no worship except that which is in harmony with his revealed will through Christ.

A careful examination of the subject brings out the strange fact that Christ has instituted no system of worship. The Christian system is not one of worship. A careful examination of the word which is properly translated worship, namely, *proskuneo*, which however does not occur very frequently in the language of Christ, is not once commanded by Christ. The Christian system, is a system of service, according to the commands of Christ, and consists in good works, rather than adoration. The systems of worship, therefore, instituted by men are barnacles upon the gospel ship, and damning in their effects upon the character and lives of men. But on the other hand, worship is not forbidden by the scriptures. There is a kind of worship that is pleasing to the Father, and the individual who is pure enough in heart to so come before God, will be recognized by him, in the service, and be blessed.

The Saviour uses *proskuneo* and its variations in form, more frequently, in the fourth chapter of John's gospel, than in any other discourse or conversation of his in the Bible. In this interview with the Samaritan woman, he unfolds to his hearer the knowledge of the true worship, which alone is acceptable to God. It is worship in spirit and in truth. *Pneuma o Theos* means as much as the spirit God, or spirit the God, and those worshiping him, must worship in spirit. Not in the spirit, as is often said, but 'in spirit and in truth,' only. The question of dispute between Himself and the Samaritan woman was one of location in the matter of worship. It was not how to worship, but where to worship.

Proskuneo means no more nor less than to adore, to salute reverently and humbly. As God is not seen, he can not be saluted by physical demonstration. Adoration means about the same as humble and reverent salutation. This is worship. But as no difference existed between the woman and the Saviour on what constituted worship, it is not necessary to inquire closely after that here.

The difference was one of place and location. Samaria was the place to which Samaritans went. The Jews went to Jerusalem. Here is rivalry between locations, the point the Saviour discussed. He asserted that it was not in Jerusalem nor in Samaria where the Spirit the God should be worshiped, but in spirit. Not in this church, nor that church, neither in the temple here, nor the cathedral there—it is location we are looking for—but in spirit and in truth. It follows then that to reach God by worship the believer must go in spirit and in truth and worship. Thus only those who are in spirit and in truth can worship acceptably.

Obedience to the commands of Christ alone will bring men in spirit and in truth, or in communication with the spirit the God, and as the life below is only a servitude in anticipation of rest and joy to come, after all, it is very proper that it is not a life of worship largely. The worship will be the principal exercise when the redeemed are gathered together in the presence of God, and can shout the shout of victory. It is then that the great season of worship will set in, and God shall be praised and glorified by the congregation whose number shall be as the sands of the sea.

The interview with the Samaritan woman teaches to men the great and important lesson that it is not in the church, in the city, the tabernacle or synagogue where God can be worshiped, but only in spirit and in truth, and location is not a condition. The observance of the ordinances of the Lord's house is not worship, and the reader will not confound the two.

The fact that God can be worshiped acceptably only in spirit and in truth is another bar against hypocrites and the false who connect themselves with the church for the purpose only of attaining selfish ends. When one does not obey the truth as it is in Christ Jesus, he cannot be in the truth, and therefore his adoration to God, is self-condemnation.

EDITORIAL NOTES.

In regard to the diversity of readings in the different manuscripts of the Bible, Moses Stuart says:

'Not one doctrine of religion is changed, not one precept is taken away, not one important fact is altered, by the whole of the various readings collectively taken.'

Other authors say that if the most defective manuscript known was accepted, no essential character of the Bible would be changed.

The Scapular is an amulet which Roman Catholics sell to their members who wear them to ward off danger and other calamities, and speedy release from purgatory. A writer says they are advertised in Paris at fifty cents a dozen, remarking that escape from purgatory could scarce be expected at a lower price.

Here is a good Catholic song, and may God help us to sing it from the heart always:

'Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before!
'We are not divided!
All one body we;
One in faith and doctrine
One in charity.'

The New York Independent says:

'Every young clergyman, when entering upon the work of the ministry, should resolve that if his life be spared, he will make himself thoroughly familiar with the Scriptures of the Old and New Testament, embracing their history, their geography, their doctrines, their prophecies, their spiritual ethics, and their revelation of the future life.'

Facts that weigh.—'There is not a group or assembly of Anarchists or extreme Socialists in America that does not soar its silly and dangerous resolutions in beer. Nor is there a single revolutionary or communistic assembly of total abstainers. The connection between prostitution and drunkenness is intimate. There is not a brothel conducted on total abstinence principles in the world.'—Chicago Inter-Ocean [Rep.]

'Where was your flour before the wheat went to mill?'

There is always something to be thankful for. No turn in life can be made in which nothing can be found for which to thank God. At one time a gentleman was walking through a lunatic asylum, when a patient came forward and said: 'sir, have you thanked God this morning for your reason? I have lost mine.'

President Harrison is setting one good example at the commencement of his official life. That is to see no one on the Lord's Day about business. If he faithfully perseveres, that will be highly praise worthy.

In a conversation, recently, upon the subject of good character among ministers, a brother remarked that 'There would be a survival of the fittest.' Yes, that is so, but many misfortunes result from banefulness of character in ministers. The fittest will survive while the filthy, the dishonest, the liars, the jealous will sink out of sight. But it is strange that the weeds in the ministerial field always grow the fastest, and sometimes almost choke out the good. But so life is. Jesus had one such weed among his dozen, but he kept him busy carrying the money, which in his church, was the matter of least importance, partly so, we suppose, because they did not have much to carry, and then there was no spirit nor life in it. A blameless clergy is the first element of success in any church, and our people everywhere should expect and demand blameless lives in ministers.

A Lord's Day scene at the National Capitol.—

WASHINGTON, D. C., March 3. (Dispatch to the New York World.)—'Tonight Washington wallows—no other word can express it! The streets roaring with life are roaring also with the shouts of drunken men, and Senator Riddleberger is not lonesome. It is a carnival of intoxication. Men in the blue of the National Guard, men in the bedraggled plumage of this or that political club, men in the garb of the tatterdemalion mingle together in this sorrowful attempt at revelry. A more sorry crowd was never seen, nor one more profoundly miserable. Ten deep was the rule at the bars, and bar-keepers working like Trojans a mile behind the demand. Swill was the word, and Barkis was 'swilling.'

A Mr. Baxter, a Second Advent author, of England, looks upon Boulanger, the most noted man of France at the present time, as a man of prophecy. Some time ago, when he fought a duel and was dangerously wounded in the neck, and it was thought he could hardly live, Mr. Baxter promptly prophesied that he would speedily recover; and his recovery was so rapid that it surprised the people. Boulanger has been shot two or three times in battle, and notwithstanding all, he is the first man of France today.

There may seem to be some promise about entering into arrangements with other denominations to hold what are called Union meetings, but there is nothing substantial about it. We are sacrificing and laboring to sustain the Faith of Jesus in its entirety, and our preacher to do his duty, must preach the commands of Jesus, which are opposed to the stand taken by other denominations. It is not our right to say how much of the Lord's gospel can be put away without falling short of the kingdom of God, and the man, therefore, who undertakes to say that a part of the law can be ignored and yet not fall short, is standing upon dangerous grounds. It is right to be charitable, loving, hospitable and kind, but it is not right to enter into trades to keep a part of the gospel back and then preach to sinners to come to Christ, while a part of him was hid away behind a screen. Be kind, good and loving, but for the sake of your soul and the souls of others, do not trade away to Satan a part of the truth in exchange for a little glory and perishable fame. Union meetings are good where the whole truth is told, but otherwise they are an insult to the Majesty of Heaven.

We have just printed for Sister J. M. Sprinkle a little tract on the ordinance of Washing the Saints' Feet. The Author states that she felt she had a work to do, and that she felt it her duty to write such a tract. She was not disobedient to the heavenly mission and wrote the tract. A vast amount of good would be accomplished in the world if there were more who would do what the Lord asked of them.

Milford, Ind.

While little is heard from Milford, this is no evidence that we have ceased to be. I have not left Milford neither have I joined the Baptist church. I still go to Milford every two weeks and in a few weeks will be there regularly. I think we have not fallen off any since my coming to the seminary. In fact I think that we are in better shape than

any time heretofore. Our services are well attended and while we can not report many accessions we have all we might expect under the circumstances. I have been averaging from eight to ten services a month along with my school work and yet it appears to me as though I did very little preaching. In addition to my work at Milford I go to Ocuya once a month. We have a thriving young church there. The members are all active and wide awake.

Last Sunday night we dismissed our congregation at Milford and went to the M. E. church to hear Elder D. L. Miller of the Gospel Messenger on 'Bible Lands.' He delivered possibly five or six lectures to the satisfaction of all who heard him. What he saw in those lands coincides with what the scriptures teach and with history. Many scriptural texts are simplified by prevailing customs, remaining the same during all the centuries since Christ's time. The lectures are productive of good and I am sure large audiences would again greet him at his return to Milford.

I have hardly had time to tell of the kindness of the Milford church and will tell it now. So far as I see and from actions, I think we are in love with one another, at least I would infer so from the course of things.

As many as could get in, visited us one night and brought us a good square meal which we appreciated very much. For once we had sufficient to eat. The pastors of the M. E. and Disciple churches were present. After the feast a suit of clothes was presented to me, the most needy thing after something to eat. Also a collection of about fifteen dollars was taken up for Frank (that is my wife.) To say the most or least about it we enjoyed it. I think all did. But Frank could not keep the fifteen dollars. She put some to it and I 'chipped' in and with it all she bought a brand new sewing machine, out of which she gets more music than she would out of a Mason and Hamlin or Estey organ. Think I'll have rest now. We are truly thankful to the church for this kindness, and if sister churches wish to see pleasing smiles and more energetic work from their pastors this is the way to get it. Go and do likewise.

Bro. Ditch gave us excellent sermons during a short stay with us. He is developing into a grand preacher. Bro. Lewis Muntz in appreciation of him as a preacher gave him a cyclopaedia containing fifteen volumes. These kindnesses make a preacher feel good. The Lord bless them both.

Bro. Mason held a series of meetings at Nappanee with eight accessions, which I believe have been formerly reported. His sermons were highly appreciated by all and especially by the intelligent class. He is still developing. Quite a number of his books were sold, and by the way Bro. Mason has written a neat book on the ordinances of the church. I have not been able to read it all, but so far as I read, it reads nicely. Here is a good chance to preach doctrine. Buy it, read it yourself and then hand it to some inquiring soul, it will win influence for the church. All should have it.

A. A. COBER.